Drofessional Notices.

MERICAN and FOREIGN PATENTS. J. P. PIRSON, No. 5 WALL-ST., N. Y. A pamphjet of information sent free by mail

BURR & LORD, SHORT-HAND WRITERS, Ro. 119 Nassaulet. Official reporters in the United States Beaute from 1848 to 1854.

DWARD H. DIXON, M. D., Editor of The Saabel, and Author of a practical treatise on Diseases of the Saxual System, attends exclusively to Operative Surgery and Consultations on the more chacure Diseases of the Pelvin and Consultations on the more chacure Diseases of the Pelvin and Consultations on the more chacure Diseases, Pilos Viseers, at No. 42 feb av. Consulting fee, 85. Rupture, Pilos viseers, at No. 42 feb av. Consulting fee, 85. Rupture, Pilos visee This unred without the ket all other hours be is at his from 1 to 3, and 7 to 3 evenings.

At all other hours be is at his trem is to open the consultation of the same private hospital, where every comfort of domestic life is propriate hospital, where every comfort of domestic life is propriate hospital, where every comfort of domestic life is propriate hospital, where every comfort of domestic life is propriate hospital, where every comfort of domestic life is propriate hospital, where every comfort of domestic life is pro-

rided for those who require styp a operations or carred detective treatment.

Privary Suscital Lecturers.—EDWARD H. DIXON,
Privary Suscital Lecturers of the Scalpel, will commence a second course of
M. D., Editor of The Scalpel, will commence a second course of
Surgical Sectures of the operative surgery of the Pelvic Viscora,
Surgical Sectures of the operative surgery of the Pelvic Viscora,
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DATENTS for INVENTIONS .- T. D. STET-

Groceries, Provisions, &c.

A PPLES for SALE.

PELLHAM FARM NEWTOWN PIPPIN APPLES for SALE, prepared and packed expressly for presents. The fruit this eason is particularly fine, and will keep nine months after creating the ocean. Apply to ROBERT L. PELL, Pellham Farm, Esopus, Ulater County, North River.

NEW LEAF LARD.—Seven hundred Packages, EXTRA FIRE, our OWN rendering, in Terrors, Barrels and Ture, for sale by VAN BRUNT & WATROUS, PORK FACKERS AND SMOKERS, No. 200 Chambers et.

NEW DUTCHESS COUNTY MESS PORK, reperior in quality, for sale by KATROUS,

YAN BRUNT & WATROUS,

PORK PACKERS AND SMOKERS,
No. 200 Chambers et.

SMOKED MEATS.—SUGAR-CURED HAMS, SHOULDERS and BACON and New SMOKED BERF, for sale VAN BRUNT & WATROUS, PORE PACKERS AND SMOKERS, No. 206 Chambers et.

Building Alaterials.

GLAZED Stoneware Drain-Pipes—2 to 18-inch bore—from 8 cents per foot. Garnkirk and American Chim sey. Pots. Vases, Statuary, &c. L. I. Pottery depot, 82 Nassau-st ROOFING SLATES.—R. PRINCE, Agent for the celebrated "EVERETT QUARRY" Pa., For "FLAT" and "PITCH" ROOFS.
For samples, address No. 30 Beekman-st., New-York.

Paints, Dils, Glass, &c.

COBURN'S EXTRA OIL—Very superior for Machinery and Burning—none more desirable. Barrels 36 to 46 gallons. JOHN W. QUINCY & Co., No. 96 William-st.

Aliscellaneous.

STOVE POLISH.—A very superior article for anything of the kind in the market. It is also agreat saving of labor. QUARTERMAN & SON, 114 John st., New-York.

Ocean Steamers, &c.

SPECIAL NOTICE.—ROSS, FALCONER & Co.'s LINE FOR SAN FRANCISCO.—The clipper-ship IVANHOE, Capt. Lane, is now receiving the last of her eargo at Pier No. 21, East River, Fulton Ferry, and will take freight this week until full. The Ivanhoe is perfectly ventilated, insures at the lowest rates, and commanded by Capt. Lane, formerly of the Sweepstakes, (made the pussage in 36 days.) Shippers can rely on proper care of their goods and a quick run. For height, on favorable terms, apply to ROSS, FALCONER & Co., No. 46 Pine-st., corner of William.

Agents at San Francisco, Messax. D. L. BOSS & Co. Sight Exchange on San Francisco for sale. Collections made in Calfornia and Oregon.

FOR CALIFORNIA, VIA NICARAGUA, at REDUCED FARES—The splendid fast-sailing Steamship WASHINGTGN, of 2,000 tuns register, Capt. Henry Churchill, now lying at Pier No. 37, North River, foot of Baschet, New-York.—This superb Steamship will leave on SATUR-BAY, November 6, at 2p m., connecting at San Juan del Sur with the magnificent Ocean Steamer HERMANN, Capt. Greedy, for San Francisco, California. This is a permanent opposition line. The A. A. & P. S. C. Co., Proprietors. The malersigned, being subscripted to sell tickets for this line to California, has established an Office for the sale thereof at No. 3 Broadway, where tickets may at all times be had, at the lawest price fixed by the Company. FOR CALIFORNIA, VIA NICARAGUA, at t price fixed by the Company. B. B. THAYER, No. 3 Broadway.

ROYAL MAIL STEAMSHIP PERSIA for LIVERPOOL.—The PERSIA, C. H. E. Jadkins, commander, will sail from the stream on WEDNESDAY NEXT, the lefth instant. A steamboat will ply between the Company's wharf, at Jersey Cty, and the Persia from 8:30 to 9:45 a. m. to convey passengers and baggage on board.

The ASIA will sail on the 24th November.

E. CUNARD, No. 4 Bowling Green.

Leaves Boston ... Wednesday, Leaves N. York .. Wednesday, Leaves Boston ... Wednesday, Leaves Boston ... Wednesday, Leaves Boston ... Wednesday,

TLANTIC ROYAL MAIL STEAM NAVI-GATION COMPANY'S NEW-YORK AND GALWAY

A GATION COMPANY'S NEW-YORK AND GALWAY LINE.

STEAM TO ALL PARTS OF GREAT BRITAIN VIA GALWAY, IRELAND.

The Shortest See Passage Setween America and Europe. NEW-YORK AND GALWAY STEAMSHIP LINE.

The Shortest See Passage Setween America and Europe. NEW-YORK AND GALWAY STEAMSHIP LINE.

This line is composed of powerful and fast-sailing steamships, soby officered, and farnished with everything requisite to reader the voyage safe and agreeable. The departures from New-York for Gelway will be as follows until further notice, viz: IRDIAN EMPIRE. E. COURTEAN. Monday, Nov. 8 Persons visiting Ireland reach their destination in three fourths the time taken by any other route, and all have an opportunity of visiting places and scenery of unrivaled interest in Ireland.

Price of passage, including free tickets by the usual railroad routes from Galway to any of the principal cities of Great Britain, at the following greatly reduced rates: First class, 300; second class \$00; third class, \$30.

Those wishing to bring out their friends can purchase tickets for their passage in third class \$500, and their one bodding.

The statement of the following statement of the cities in Great Britain saccessible by railroad at \$550, A Sheral cabin table will be provided, and cooked provisions for third class passagers to and from Galway. But they must provide themselves with a tim plate, quart mug, knife, apoon, water can, and their own bodding.

For freight and passage, and forther particulars, apply to the underrigned, at their offices, No. 61 Hudson-st., corner of Jay, and No. 64 Broadway. Application for freight and passage may also be made at any of the offices of the Company on their express routes.

Alex. HOLLAND, Manager.

The Alexandre of the Company of their express routes.

Alex. HOLLAND, Manager.

CTEAM to LIVERPOOL, LONDON, GLAS-GOW, DUBLIN, BELFAST and LONDON, GLASGOW, DUBLIN, BELFAST and LONDONDERRY, and all the principal Towns of ENGLAND and HELLAND, via LiveRFOOL, without delay, at greatly reduced rates, carrying the United States mail. The LIVERFOOL, NEW-YORK of PHILLADELPHIA STEAMSHIP COMPANY'S ephendid dipte-balist from score steamships are intended to sail as follows:

EANGAROO FROM NEW-YORK.

CITY OF BALTIMORE. THURSDAY, Nov. 18.

And each alternate Thursday, at 12 o'clock m., from Pier No.

Fassenger's will find this the most speedy and safe route to the Continent.

the Continent.

Cabin from New York and Philadelphia.

Third-class from New York and Philadelphia.

Enturn tiskets, available for six months.

Tassengers forwarded to Havre, Paris, Hamburg, Bremed, Antwerp and all parts of the Continent without delay.

NOTICE — These Steamers are prised with every requisite to insure the immediate extinction of fire, and the strictest discipline is enforced with regard to the use of lights.

For freight or passage, apply at the office of the Company, JOHN G. DALE, No. 15 Broadway, New-York, Agent. In Liverpool, to WM. INMAN, Tower Buildings.

DOR SAVANNAH.-The American Atlantic FOR SAVANNAH.—The American Atlantic Screw-Steamship Company's new and first-class steamship HUNTSVILLE, John A. Post, Commander, will leave Pier No. 12. N. R., on SATURDAY, Nov. 15, at 3 o'clock p. m. precisely. Cabin passage, with unsurpassed accommodations, 41k Through thickets to New-Orieans, 8-39 Sci Molle, 8-35, Monteomery, 8-26; Albany, Ga., 8-24; Atlanta and Columbus, 8-23; Maoce, 8-21. Freight 10 cents per foot, and proportionate rates insurance one-half per cent. Apply to U. B. CROMWELL & Co., No. 26 West-et.

COR SAVANNAH AND FLORIDA.-U. S. AMAIL LINE.—The favorite stramship FLORIDA, Capt.
J. Crowell, will leave on TUESDAY, Nov. 9, at 30 clock p. m.,
from Pier No. 4 North River. Cabin passage to Savannah, 413,
Through tickets given to Montgomery, Columbus, Atlanta, Albany and Macon. Bills of Isding sixued only on board. For
Scibit or passage, apply in bany and Macon. Bills of lading active and Belght or passare, apply to Easter to Economic States and States an

NOTICE.—The day of sailing of the steamer PACIFIC from this port to Galway having been changed by direc ion of the owners, she will not leave until MONDAY. November 8.

AMERICAN EXPRESS Co., Agents.

ALEX. HOLLAND, Manager.

Steamboats and Hailroads.

TO BOSTON TRAVELLERS—CUAR OR Colony and Fall River Railroad Company have attached to the passen per-cars of their road CREAMER'S FATENT BRAKE OPERATOR. This invention (aiready in use on many of the best managed roads of the country) prometes a degree of security to the and property impossible without it. Railroad Managers who fedire to avail the medives of every improvement for the safety of life, are requested to examine this. Every day's observation proves most concincively that the application of the brakes by sand, while it is as good as can be for critinary purposes, is of no value in the presence of canger. This Company will farmish these Machines for all the cars of any road, and warrant them has answer the purpose, or no sails.

U. S.R. R. CAR BRAKE CO. TO BOSTON TRAVELERS-COMFORT and

W. C. CREAMER, Secretary, No. 51 Pinest., N. Y.

TO NEW-HAVEN.—Fare \$1; Berths
Free.—By ELM CITY, at \$p. m. On and after Nov. 2, the
CHAMFION will leave on TUESDAY, THURSDAY and SATURDAY, at 11 p. m., from Peck-slip. To Hartford by the
GRANTIE STATE, every TUESDAY, THURSDAY and
SATURDAY, at 4 p. m.
RICH'D PECK, Agent.

LOR BOSTON and PROVIDENCE via NEW-PORT and FALL RIVER.—The splendid and superior Steamer METROPOLIS, Capt. Brown, leaves New York every TUESDAY, THURSDAY and SATURDAY, at 5 c'clock p. m., and the EMPIRE STATE, Capt. Brayton, on MONDAY, WEDNESDAY and FRIDAY, at 4 c'clock p. m., from Pier No. 5 N. B.

No. 3 N. R.

Hereafter no rooms will be regarded as secured to any appli-ount until the same shall have been paid for.

Freight to Boston is forwarded through with great dispatch by an Express Freight Train. WM. BORDEN, Agent, Nos. 70 and 71 West-

TON, for BOSTON and PROVIDENCE.—Inand Route—the shortest a: d most direct, carrying the Eastern Mail.
The steamers PLYMOUTH ROCK, Capt. Joel Stone, and C. VANDERBILT, Capt. W. H. Frarer, in connection with the BTONINGTON and PROVIDENCE and BOSTON and PROVIDENCE and BOSTON and PROVIDENCE AND ANY FOR Maily (Sundays excepted) from Pier No. 2 North River, first wharf above Battery-place, at 4 clock p. m., and Stonigston at 250 p. m., or on the arrival of the Mail Train which leaves Boston.

Battery places of the Mail Train which is to continue arrival of the Mail Train which is to continue a training to the Mail Train which is to continue and the C. VANDERBILT from New-York, Monday, Wednesday and Saturday.

The PLYMOUTH ROCK, from New-York, Thesday, Thursday and Saturday; from Stonington, Monday, Wednesday and Politics.

Securated per railroad to Provi-

Priciay.

Passengers proceed from Stonington per railroad to Providence and Beston, in the Express Mail Train, reaching said places in advance of those by other routes, and in ample time for all the early morning fines, connecting North and East. Passengers that prefer it, remain on board the steamer, enjoy a night's rest undisturbed, breakfast if desired, and leave Stonington in the 7 a.m. train for Providence.

A baggge-master accompanies the steamer and train through each way.

A bagange-master accompanies the steamer and train through seach way.

For passage, berths, state-rooms or freight, apply on board the steamer, or at the Freight Office, Pier No. 2 North River, or at the office, No. 10 Battery-place.

DEOPLE'S LINE between NEW-YORK, CITY ISLAND, WHITESTONE, NEW-ROCHELLE, and MAMARONECK.—On and after MONDAY, Outober 25, the steamer ISLAND CITY, Capt. James Vradenburgh, will leave Fulton-Market slip at 3 p. m. Returning, leaves Mamaroneck at 72 a. m., New-Rochelle, 8 a. m.; City Island, 8; a. m., and Whitestone at 8:40 a. m. CENTRAL RAILROAD of NEW-JERSEY-

Connecting at New Insulption with the Lehiph Valley Railroad, and at Easton with the Lehiph Valley Railroad.

FALL ARRANGEMENT, commencing October 1, 1858.—
Leave New-York for Faston and intermediate places from Pier Ro. 2 North River, at 7 a. m., 12 m., and 4 p. m., for Somerville by above trains, and at 5 p. m.

The above trains, and at 5 p. m.

The above trains connect at Elinabeth with trains on the New-Jersey Railroad, which leave New-York from the foot of Court-lands: st., at 7 g and 12 s. m., and 4 and 5 p. m.

Passengers for the Delaware, Lockawanns and Western Railroad will leave at 7 g. m. only. For Lehiph Valley Railroad at 7 g. m. and 12 m.

JOHN O. STERNS, Superintendent.

FLUSHING RAILROAD—Leaves Fulton Mar Let Wharf by steamer IOLAS at 6:35, 7:50 and 10 a.m., and 1, 4 and 5:30 p. m. The cars seave Flushing, L. I., at 6:46, 8 and 10 a.m., and 1, 4 and 5:30 p. m., meeting and exchanging passengers with the boat at Hunter's Foint. Through in 56 minutes. Fare 25 cents. WM. M. SMITH, Receiver.

1 (DSON KIVER KAILKOAD.—From August
So, 1958, Trains will leave Chamber-st. Station as follows:
Express Trains, 6 n. m. and 5 p. m.; Abany and Troy Passenger
Trains, 11:30 a. m. and 10:30 p. m.; for Poughkeepsie, 7 a. m.
and 5:30 p. m.; for Sing Sing, 10 a. m., 4 and 6:45 p. m.; for
Peekskill, 1:30 and 5:30 p. m. The Poughkeepsie, Peekskill
and Sing Sing Trains stop at the Way Stations. Passenger taken
at Chambers, Canal, Christopher and 3its-ts. Trains for New
York leave Troy at 4:30 and 10:20 a. m. and 4:30 and 8 p. m.;
on Sundays, at 10 p. m.

A. F. SMITH, Superintendent. ONG ISLAND RAILROAD-NOTICE. ONG ISLAND KAILKOAD—NOTICE.—
to and after THURSDAY, Sept. 9, trains will run as folows: Trains going East—Leave South Ferry, Brooklyn, at 10
a ru, for Greenport; leave South Ferry, Brooklyn, at 34 p. m.,
fr Yaphank; leave South Ferry, Brooklyn, at 44 p. m. for Syosast; leave South Ferry, Brooklyn, at 55 p. m., for Hempstead;
bave South Ferry, Brooklyn at 73 p. m., for Jamaica.

NEW-YORK AND ERIE RAILROAD.—On

MAIL TRAIN at 8 a.m., for Dunkirk and Buffalo and intermediate Stations.

ROCKLAND PASSENGER at 3 p.m., from foot Chambers-st., via Fiermont, for Sufferia and intermediate Stations.

WAY PASSENGER at 4 p. m., for Newburgh, Middletown and intermediate Stations.

NIGHT EXPRESS at 5 p. m., for Dunkirk and Buffalo.

The above Trains run daily, Sundays excepted.

These Express Trains connect at Elmirs with the Elmira, Canadaigue and Niagara Falls Railroad, for Niagara Falls; at Bingamton with the Syracuse and Bingamton Kailroad, for Syracuse; at Corning with the Buffalo, Corning and New-York Railroad, for Rechester; at Great Bend with the Delaware, Lackawanna and Western Railroad, for Stratog, for Syracuse, with the Buffalo and New-York City Railroad, for Buffalo; at Buffalo and Dunkirk with the Lake-Shore Railroad, for Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c.

B. F. HEADLEY, Assistant President.

NEW-YORK AND HARLEM RAILROAD COMPANY --WINTER ARRANGEMENT.
On and after MONDAY, Nov. 8, 1858, Trains will leave 20thst., New-York, as follows:
8:20 a. m.. For White Plains.

8:29 a. m. For White Plains.
9:30 a. m. For White Plains.
9:30 a. m. For Williamsbridge.
10:400 a. m. Mail train for Albany.
11:30 a. m. For White Plains.
2:300 p. m. For Williamsbridge.
3:500 p. m. For Williamsbridge.
3:500 p. m. For White Plains.
6:15 p. m. For White Plains.
6:15 p. m. For White Plains.
6:15 p. m. For Williamsbridge.
REVINITE—Will leave
5:500 a. m. White Plains.
6:40 a. m. White Plains.
6:40 a. m. Williamsbridge.
7:500 a. m. Crotton Falls.
7:500 a. m. Crotton Falls.
7:500 a. m. White Plains.
8:15 a. m. White Plains.
8:15 a. m. White Plains.
8:15 a. m. White Plains.
8:100 p. m. White Plains.
5:00 p. m. White Plains.
5:00 p. m. White Plains.
5:00 p. m. Williamsbridge.
12:30 p. m. Williamsbridge.
12:30 p. m. Williamsbridge.
5:00 p. m. White Plains.
5:00 p. m. Williamsbridge.

NEW-YORK and NEW-HAVEN RAILROAD. 1858. WINTER ARRANGEMENT. 1859.
Commencing November 1, 1859.
Passenger Station in New-York, corner 27th-st. and 4th-av.,

Passenger Station in New-York, corner 27th-st. and 4th-av., carrance on 27th-st.

TRAINS LEAVE NEW-YORK.

For New-Haven, 7, 8 a. m. (ex.); 12:45, 2:45, (ex.) 5:45 and 4:59 p. m. For Bridgeport, 7, 8, a. m. (ex.), 12:45, 2:45, (ex.) 5:45 and 4:59 p. m. For Bridgeport, 7, 8, a. m. (ex.), 12:45, 2:45, (ex.) 5:45 and 4:99 p. m. For Norwalk, 7, a. m., 12:45, 2:45, (ex.), 5:45 and 4:90 p. m. For Norwalk, 7, a. m., 12:45, 2:45, (ex.), 5:39 p. m. For Darlen and Greenwich, 7 a. m., 12:45, 3:45, 4:39, 5:39 p. m. For Bramford, 7, a. m., (ex.), 12:45, 2:45, (ex.), 3:45, 4:39, 5:39 p. m. For Port Chester and intermediate stations, 7 a. m.; 12:45, 3:45, 3:59, 5:39 p. m. (ex.)

For Boston, 8 a. m. (ex.), 2:45 p. m. (ex.) For Connecticut River Railroad to Montreal, 8 a. m. (ex.) For Connecticut River Railroad, 8 a. m. (ex.) and 12:45 p. m. For New-Haven and New-London Railroad, 8 a. m. and 2:45 p. m. For Housannie Railroad, 8 a. m. For Naugatuck Railroad, 7 a. m.; 2:45 p. m. For Daubury and Norwalk Railroad, 7 a. m.; 2:45 p. m. For Daubury and Norwalk Railroad, 7 a. m.; 2:45 p. m. For Daubury and Norwalk Railroad, 7 a. m.; 2:45 p. m.

NEW-JERSEY RAILROAD-For PHILA-DELPHIA and the SOUTH and WEST, via JERSEY CITY.—Mail and Express lines leave New-York at 8 and 11 a m. and 4 and 6 p. m.; fare \$3. Through Tickets sold for Chichnati and the West, and for Balimore, Washington, Norfolk, &c.; and through baggage checked to Washington in 8 a. m. and 6 p. m. trains. J. W. WOODRUFF, Assistant Superintendent. No baggage will be received for any train unless delivered and checked fifteen minutes in advance of the time of leaving.

DENNSYLVANIA RAILROAD.—

The GREAT CENTRAL ROUTE, connecting the Atlantic Cities with Western, North-Western and South-Western States by a continuous Railway direct. This Road slac connects at Pittsburgh with daily lines of steamers to all ports on the Western Rivers, and at Cleveland and Sandusky with the steamers to all ports on the onth-Western Lakes—making the most direct, cheap and reliable route by which FREIGHT can be forwarded to and from the Great West.

RATES BETWEEN PHILADELPHIA and PITTSBURGH.

RATES BETWEEN PHILADELPHIA and PITTSBURGH.
First Class.—Boots, Shoes, Hats and Caps, Books, 75 cents P
Dry Goods (in boxes, bales and trunks), Drug (in
boxes and bales), Feathers, Furs, &c.

BECOND CLASS.—Domestic Sheeting, Shirtting and
Tacking (in original bales), Drugs (in casks), Hardware, Leasher (in rolls and boxes), Wool and Sheep
Felts, Eastward, &c.

PHIRD CLASS.—Anvils, Steel, Chains (in casks),
Hemp, Bacon and Pork, salted (loose or in sacks),
Tobacco manufactured, except Olgars or Cut, &c.

POURTH CLASS.—Codee, Fish, Bacon, Beef and
Pork (in casks or boxes Eastward), Lard and Lard
Oil, Nails, Soda Ash, German Clay, Tar, Fisch,
Rosits, &c.

FLOUR.— P obl. until further notice.
GRAIN.— P 100 fb until further notice.
GRAIN.— P bale, not exceeding 500 fb weight, until further
notice.

GAIN—
Online.
Ottor—Pale, not exceeding 600 ib weight, until further notice.

The Railroad Companies will not advance their rates on freight to the West until Monday, the 18th inst.
In shipping goods from any not cast of Phinadelphia, be particular to mark the package. Via Pennivivania Railroad. All Goods consigned to the Agents of this Road at Phinadelphia or Phitaburgh will be forwarded without detention.
Fratient Ackness.—Harris, Wormley & Co., Mempile, Tenn., Patient Ackness.—Harris, Wormley & Co., Mempile, Tenn., R. F. Sees & Co., St. Louis; P. G. O'Reilly & Co., Evanville, Ind.; Dimensilli, Bell & Co., and Carter & Jewett, Louisville, Ky.; B. C. Meldrinn, Madison, Ind.; H. W. Brown & Co., and Irwin & Co., Cincinnati; N. W. Graiam & Co., Zacewille, Ohio, Leech & Co., No. 54 Kilby st., Roston, Leech & Co., No. 1 Astor House, New York, and No. 1 South Williamer. New York E. J. Sneeder, Pithadelphia; Magaw & Koom, Bahlmore, D. A. Stewart, Pittsburgh.

H. H. HOUSTON, General Freight Agent, Philadelphia.

DENNSYLVANIA RAILROAD. The Festive Press of the Control of the Control of the Festive Press to any from St. Louis, Mo., John. Galera and Chicago, Ill. Frankfert, Lexington and Louisville, Ky. Terra Hante, Madison, Lafayette and Indianapolis, Ind., Cindennath, Dayton, Springfield, Bellefontaine, Sandasky, Toleoo, Civerland, Columbias, Amerylle, Massillon and Wooster, Ohio; also with the steam packet houts from and to New Orleans, St. Louis, Louisville and Cincinnati.

steam peaket boats from and to New-Orienns, St. Louis, Louis-ville and Cincinnati.

Through these for the East can be had at any of the above-mentioned piaces in the West.

Passengers will find this as short and expeditions as any other route.

FARE AS LOW AS BY ANY OTHER ROADS.

See handulfs, framed, in the notes of this city.

Through Takens, or forther information, may be had at the
office of the

PENNSYLVANIA RAILEOAD.

No. 2 ASTOR HOUSE, BROADWAY.

J. L. ELLIOTT, Agent.

November 1, 1852.

Medical.

DRADDOCK's PULMONARY COUGH MIXCougha, Croup and general Pulmonary Complaints, is truly a
great blessing to the public. It is pleasant to take, efficient in
action, and leaves no bad result. About 5,000 bottless have been
retailed the past essent in the City of Hartford, Counc. It is of
recent date, and is now for the first time publicly offered to the
citizens of New-York.

Try It, good people, and give it to your children, who will take
it readily for Goods or Croup. Sold wholevale by F. C. WELLS
it Co., No. 115 Frankinses, and at readily by the Dringists. Frepared and sold at Hartford, Counc. by John Braddock,
Druggist and Apothecary.

SANDS' SARSAPARILLA.—This valuable
preparation operates simultaneously upon the Stomach, the

STEWART'S COUGH CANDY. - The best Cough Candy ever made. For Coughs and Coids, and all affections of the Throat and Longs, it has no equal. Wholesale by Schileffellin BROTHERS & Co., A. B. & D. SANDS & Co., OLCOTT & McKESSON, W. W. THAYER, and by all dragifets in the U. S. Manufactured by STEWART & Co., No. 410 Pearlest, N. Y.

IN PURSUANCE of an order of the Surrogate of the County of New York, notice is bereby given to all persons having claims against JOHN WILLIAMS, late of the City of New York, horse dealer and drover, deceased, to present take me with vouchers thereof to the subscribers, at the office of Richard F. Carman, No. 1,688 Broadway, in the City of New York, on or before the fifth day of April, 1152.—Dated New York, the 2d day of October, 1259.

ROBERT HENRY.

RICHARD F. CARMAN. \(\) Executors.

MARY E. WILLIAMS, Executors.

MOTT, MURRAY, & HARRIS, Attorneys, of lawfram.

No. 30 Nassandel.

A lawfind.

IN PURSUANCE of an order of the Surrogate of the County of New-York, notice is hereby given to all persons having caims against William F. CATTERFIELD, late of the City of New-York, deceased, to present the same, with voucties is the roof, to the subscriber, at the office of George Ireland, Jr., No. 18 Pine-st., in the City of New-York, on or before the thirty-first day of December next.—Dated New-York, the Sub day of June, 1888. EMMA A. CATTERFIELD, Administratrix, je28 lawfind.

New York Daily Tribune

FREE LOVE.

To the Editor of The N. Y. Tribune.

Six: During some five or six years past, and especially of late, the Newspaper Press has made free use of my name in connection with what it denominates the Doctrine of Free Love. Every variety of interpretation has been put upon my opinions, usually the least favorable which the imagination of the writer could devise, with a view, apparently, of cultivating still further the natural prejudice existing in the public mind against any one bold enough to agitate the delicate and difficult question of the true relations of the sexes, and the legitimate rôle which the Passions were intended to play in the economy of the Universe. During the same period, I have allowed the Press to make what have it pleased of my reputation, uttering no word of explanation or reply; for the reason that peither Press nor People were, as I believe, prepared to do justice in the premises, and I preferred to "bide my time," rather than seek or accept the stinted half justice which I might, perhaps, have supplicated and obtained. Most or all of my co-doc-trinaires have pursued the same course. Two results have followed: First, in the absence of any readiness on the part of the public to know the truth on the sub-ject, false, extravagant, and ridiculous notions have flooded the country in its stead; secondly, in the absence of any opportunity for a julicious popular advocacy of Social Freedom, and despite abuse, the doctrine itself has made unprecedented progress, until at this day its advocates are numbered by thousands, while there are included among them an unusual proportion of the wealthy, intelligent and refined.

However flattering it might be, under ordinary circomstances, to have a large corps of learned and respectable gentlemen, like the members of the Press, anxious to expound one's opinions, I confess that I should prefer to represent my own convictions and views. Should the time have arrived, therefore, when, in your judgment, it will better subserve the wants of the public to have an authentic statement of a destrine which they are not expected to approve, than to be befogged and deceived by false, confused and conflicting reports, you will, at the same time, confer a personal favor by publishing the following definition of

Free Love. America, and through it, the world, have been recently startled, shocked, and horrified even, by the annonnement of a new freedom, the Freedom of Love. It may be well to reflect that every new idea, fraught with any genuine greatness or value, has, in other times, startled, shocked, and horrified the public in whose cars it was first uttered, and to inquire whether we, in our day, may not be, perchance, repeating the

we, in our day, may not be, perchance, repeating the same ridiculous farce, the night-mare of the world's infancy, the parie of ignorance and "verdancy," with which the race has always hitherto accorded a reception to every new dispensation of the troth.

Is there anything to terrify the imagination in the idea of Freedom? Is not Freedom already recognized and worshiped as a goddess, and her image stamped upon the coin of the reaim? Is it Love that is viewed as a monster, whose very name paralyzes with tear? There are ancient writings, not a little revered among us, which declare that "Love is the ful-"filling of the law;" and again, that "God is Love." How, then, does it happen that Free Love, or the Freedom of Loving Hearts, should be a word of terror to mankind, so that the world forgets her propriety, and is made to misbehave herself, with unseemly alarm, at the mere mention of an etymological combination, the elements of which, uttered separately, fall with the scothing cadence of a luliaby upon the same excitable nerves?

Free Love is simply the antithesis of enslaved Love. This is concile tracinal lithe sense of which the word.

Free Love is simply the antithesis of enslaved Love. This is equally true in all the senses of which the word is susceptible, whether confined to the amative and sentimental relation of the sexes, or enlarged to signify the whole affectional nature of man.

In beginning an agitation for the emancipation of the human race from the tyranny which prescribes what it is lawful for them to feel, the writer of this included the freedom of the whole range of the affectional of the whole range of the affections.

what it is lawful for them to feet, the writer of this in-tended the freedom of the whole range of the affec-tions, and adopted, as the technicality to express that idea, the term "Freedom of the Affections." The common instinct of the people, more direct and simple than the speculations of philosophy, has substituted the term "Free Love," and calls the partisans of the dectrine "Free Loveites."

The principle of Individuality prohibits me from as-

The principle of Individuality prohibits me from assuming to represent the opinions of others. For myself, and for so many as concur in the views here expressed, I accept and approve the amended terminology. Individually, I am, then, a Free Lovite. I adopt and promulgate the doctrine of Free Lovie, in every legitimate understanding of its signification. Without restraining the meaning of the word to the relations of the sexes, it is admitted that those relations are included and mainly intended by it, and that the freedom proposed contemplates the entire abolition the freedom proposed contemplates the entire abolition of the Institution of Marriage at a legal tie to be main-

of the Institution of Marriage at a legal tie to be value-tended and perpetuated by force.

The first popular objection to Free Love, to be anti-cipated as existing in the public mind, is the preva-lent belief that the Bible has prescribed an indissolu-ble monogamy, or the life-marriage of one man and one woman, as the only form of the union of the sexes which God approves. This belief results from the in-terpretation which some of the words of Christ in re-lation to marriage have almost uniformly received. Whenever positive discoveries are made in science, the interpretation which theologians have previously put upon scriptural texts must, perforce, be modified and adapted to the ascertained trath. If a newly discov-creafiel of pincepe, 50 marrial was, and a sexe-

compel the conviction of the human mind by a direct appeal to reason or consciousness, there is no alternative for any religious dogma which stands opposed to it but to yield and give way before the progress of knowledge. It becomes to the theologian to flad a new interpretation, which shall coincide with the revelations of science. The Shriptures have been held, at various periods, with equal manimity, to teach that the sun revolves around the earth; that kings reign of divine right, and must not, for any cause, be resisted; and that the world was created in six literal days. With the progress of astronomy, politics and geology, each of these convictions has given way before the scientific discovery of adverse facts and principles.

with the progress of astronomy, politics and reology, each of these convictions has given way before the scientific discovery of adverse facts and principles. If Physiology should establish the fact, for example, that disense is planted in the human system from birth whenever there is incompatibility of temper or temperament between the parents, that the death in infancy of more than half of the children born is due to this more than to any other cause, and that, therefore, the best interests of the race require that the relations of the sexes shall be adjusted by science, aided by unlimited freedom and every variety of sexual experience; or if Physiology or Sociology fairly and fully establishes any other Prisciples, touching the Science of Man, which is adverse to our present monogramic marriage system, the present theological and ethical being on the subject not only may, but must, be swept out of existence by the new species of knowledge thus acquired. Principles and known facts refuse absolutely to be set aside out of deference to any Creed, however sacred it may be thought to be. If exgesis cannot provide a new rendering for the text, so much the worse for the text, and for the book in which it is contained. Theology itself is a progressive science, and, exchange it may be found traching, at no distant day. worse for the text, and for the book in which it is contained. Theology itself is a progressive science, and perchance, it may be found teaching, at no distant day, that the Christian Millenium, the Socialist Reign of Harmony, and the Will of God to be done on earth, for which we pray in conjunction with 'Thy kingdom come," are one and the same period, and the same again with the "kingdom of Heaven," in which there is neither "marrying nor giving in marriage," but where "all are as the angels of God." Percaps it may also teach that this last expression signifies "the saints made perfect," or simply Men and Women developed and wise enough to be a "law unto taem-selves," understanding the laws of their own organizations, and gladly obeying the truth as it is revealed to selves, inder-tananing the inwest dear own organizations, and gladiy obeying the truth as it is revealed to them, in their own experience, from day to day. It is not impossible, therefore, that the religious teachings of a few years hence may recognize a continuous succession of 'Dispensations,' in the last and highest of which, in the future, neither the constable, the policeman, nor the turnkey, shall be a necessary functionary to compel men and women to live together in unloving to compel men and women to live together in unloving relations, or to prevent them from regulating the most sacred affairs of their private lives according to the dictates of their corn between the sacred in the

relations, or to prevent them from regulating the most sacred affairs of their private lives according to the dictates of their own judgments and consciences.

However all this may be, and whatever Physiology or Theology may determine, or not determine, Socoology already affirms and demonstrates that the fundamental principle of social order is the recognition of the sovereignty of every individual, whether constancy or variety, conjugality or promisently, or all of these combined in a more composite variety, is the tatural or the divine law upon the subject, this fundamental principle decides that the individual himself is the sole judge, for himself, apon all these questions, and not any pope or magistrate whatsoever. It decides that I must not attempt to enforce upon you my reading of the Scriptures, my religious belief, nor my sense of right, in any particular in which your exercise of your own freedom is not in some palpable way aggressive, or mjurious to me.

In this country, and in this age, we have, in one sphere of social affairs, a successful and triumphant practical illustration of the theory that the recognition of the rights of the individual is the talisman of order and harmony in society. Here and now, for the first time in the world, and after ages of bloody conflicts in arriving at this simple and effective mode of regulating the subject, the matter of worship is abandoned wholly to the deciding power of the person immediately interested limited only by the inhibition of encroachment. Not only is he permitted "to worship God" according to the dictates of his own conscience," but, equally, to neglect or refuse to worship Him adogether; and the result is peace and fraternity; in the place of the inquisition, the burning fagot and war.

For one, I reject and repudiate the interference of the State in my nords, precisely as I do the interference of the Church to prescribe my religious deportment or belief. The outrage on human rights is in my view no less in kind to assume to determine whom men and

tion of that law.

The attempt to degrade Free Love into the partisanship of an unbridled licentiousness is partly the result of an honest confusion of ideas, and partly the effect of no greater elevation of an honest confusion of ideas, and partity the effect of natures conscious, as yet, of no greater elevation of sentiment in themselves than the promptings of un-regulated desire. This fog will rapidly disappear. In-creased agitation will clear and instruct the public in-tellect. The example of refined and intelligent persons who believe in freedom, and who use it wisely and conscientiously, will gradually draw and assimilate to itself the conduct of these who are less elevated and refixed.

The preceding statement enggests, however, the second grand objection to freedom in this application; an objection also founded upon a popular religious dogma, namely, the belief that man is, in himself,

second grand objection to freecom in this appropriate an objection also founded upon a popular religious dogma, namely, the belief that man is, in himself, radically bad. Under this belief, the passions especially are abused as infernal and diabolical. No belief ever held by mankind is so essentially anti-progressive as this. It is steadily yielding, however, before the intellectual development of the age. Several religious sects have discarded it altogether, while the most orthodox held it in a modified form. They explain that they do not mean, by total depravity, that man is essentially an incarnate field, delighting in evil for the sake of the misery it inflicts, but simply that he is, by nature, destinute of the grace of God.

Every religious dogma ever seriously held by the human mind has in it, doubtless, an element of truth. What religiousist denominate a state of grace is the same condition of the human being which anthropologists mean by the development of the higher faculties, including Religion, Philanthropy, Benevolence, Hope, Conscientiousness, and the like. Man as an individual, and still more strikingly the race, is born into a state of nature as distinguished from grace, or, in other words, with the lower and selfish range of faculties active and predominant. It is scientifically true, therefore, that to become veritably human or angelic, the individual man, and humanity collectively, must be "born again"—born into the exercise of those superior faculties which constitute the department of wisdom in the human character, an attribute which moderates and regulates the selfish and violent activity of the lower passions. Wisdom, rising higher than mere blind impulse, stretches its vision further forward, taking into account remote as well as immediate consequences, and throws it further outward and around, embracing the relations of the individual to other individuals, and their well being, as well as one own.

own.

It is true, therefore, that nobody is realy fitted for Freedom but those who are regenerated in the true sense of the term—that is to say, those in whom there is developed a truly religious nature, having respect for every consideration of right which can press upon a human conscience properly illuminated by the intellect. It is true, however, on the contrary, that it is natural for man, individually and collectively, to be developed into this higher state. The second birth is as natural as the first. The state of grace is as much a state of nature as the so-called state of nature itself. It merely comes later, and by virtue of other cames, not by any means expluding or depreciating the exhortations or ministrations of the priesthood. As it comes, it breaks the old bonds which were adapted to the restraint of passions wholly unregulated from within and above. Freedom is, therefore, just a consequence of development, of which it then becomes a promoter and additional cause.

While, therefore, men who are not wise are not fitted for Freedom; Freedom is, nevertheless, requisite to make them fit. Freedom forced upon an individual or a people from without, before development progresses to the point of demanding it as a right, is itself a strong intimation of that development which will know how to profit by its use.

It is not true, therefore, that nobody is entitled to Freedom with furnish the means of further development, and who can make use of it with that moderation which shall guard them against encroachment upon the freedom of others.

So, also, it is not true, on the whole, that the human race tends "downward, and not up, and will, therefore, employ Freedom for its own degradation, instead of its gradual elevation to a higher plane. This is, nevertheless, temporarily and apparently true of underefored natures; and since undeveloped natures are, hitherto, the immense majority of mankind, it is not strange that the seening dangers of Freedom should be terrifying to faithless and unphilosophical minds, no It is true, therefore, that nobody is realy fitted for

ward, and are numerically the majority, superior natures tend up and in the same atmosphere, and are potentially superior. Secondly, which is an inference from the preceding statement, a higher principle in nature governs a lower, while seeming to be weaker than it. Thus intellect governs brade force, and men of thought govern those destinate of it, although wanting in equality of previous brade force, and men of thought govern those destinate of it, although wanting in equality of previous brade force, and men of thought govern the strenger, despite the preponderance of knowledge adversely.

Hence the certainty that, in Freedom, the few superior natures will organize and exhibit a sample of human society of a type so infinitely more beautiful and attractive than any other which can exist in the midst of a slavery imposed by a majority of inferior natures, and ganged to the measure of constraint which they feel conscious of requiring, that the example alone will be a far more powerful corrective of the undeveloped mass lying beneath it than any arbitrary restraints whatever. What does happen under the operation of the Freedom of the Press, sell happen under the operation of the Reve. At first, we have a preponderance of trashy, yalgar, and unwholesome literature—which is, nevertheless, better than no literature, since it teaches the masses, who are on a level with it, the habit of reading, and prepares the way for a gradual elevation of taste on the part of some, and flually of all. In the midst of the general debasement, a few superior writers would utter the still, small voice of refined taste and elevated views. From the fact that the people are free to read, and already can read, these find an antience among whom some few respond with an orderation. The few in time become many, and the and elevated views. From the lact that the people are free to read, and already can read, those find an audience among whom some few respond with appreciation. The few in time become many, and the many all. Thus Freedom, while it seemed to give rein to unbridled licentiousness, was laying the foundation for the universal prevalence of purity and refine-

ment.

Perchance it may be intelligently held hereafter, in the same way, and in the bright light of anthropological science, that "Free Last," even in its most revolting excesses, is a better thing for humanity than the forced cellbacy and passional starvation of Monks and Nuns, and of the hundreds of thousands of "eld maids" in Catholic and Protestant Christendom—the victims of a noral marasmus, which shrivels the soul, and which admits of no alternative but disgusting and solitary vice.

solitary vice.

The third and last grand objection to Amerous Liberty relates to the maintenance and eniture of Children. This objection assumes that the isolated family offers the only mode of properly caring for offspring. The family, as now constituted is, in fact, a very hot-bed of selfishness, which, while it provides for one s own children badly enough, permits the children of others, equally good, to starve at one's door with the comfortable assurance that the responsibility belongs with somebody else. A grand social revolution is soon to occur. In this generation, The Prople fout in palaces upon their rivers and bays, in the next, they will live in palaces upon land. Then the nursery will be a Unitary Institution, scientifically organized and adapted to the new social state. Let the reader refer, upon this subject, to a tract called "The Baby World."

Finally, the words Free and Freedom are everywhere honored except in the connections "Free Niggers," "Free Women," "Free Thinking" and "Free Love." They are scoffed at in these relations, because they stand opposed to Tyrannics which are still respectable—Slavery, Marriage and the Authority of the Church. When Tyranny et all kinds shall have disappeared, Freedom of all kinds will be revered, and none will be ashamed to confess that they believe in the Freedom of Love. Stephen Pearl Andrews.

THE HARPER AND LOSSING CASE.

MR. EWBANK TO MR. LOSSING. "Hie Sandie strives to fix his thum
On this warld and the warld to com;
Is baith in trade and gospil conic,
Does much for God, but more for monie."

To Mr. Lossing: Your letter is unworthy of you.
Had you come after the rendition of the verdict, frank-

ly acknowledged your error, and thanked me for suggesting the only possible apology, it would have been to your credit. But, instead of being satisfied, like a good man, that you were prevented from injuring your neighbor, you chafe and cry like an animal deprived of its prey. Disposed to respect your grief, no reply was intended; but there are those who insist that neither leniency nor compassion should pass over some of your assertions. I therefore review your epistle, uncertain whether the editor will print what I write; for the public can take little interest in a skir-

write; for the public can take little interest in a skirmish between us, though the case may be different when your principals take your place.

After announcing that you have both time and inclination for newspaper controversy, whenever your character is in the least degree affected, you the next moment ignore this, by bewailing, and seemingly with tears, the appearance in The Tringue of a letter sent to your employers, and equally intended for yourself, to which you "exceedingly regret being compelled to make a reply." Leaving you to reconcile this with the defiant declaration, I ask why did you not answer it during the fifteen months it lay in your desk, or that of Fletcher Harper, and thereby avoid the compulsion of responding in public? I hope you do not mean to say you have not seen it or read it, or that you and he have not had consultations over it.

Business matters are "private," and "with mea's "private affairs the public have nothing to do." Are you not ashamed of adopting this motto of your employers! Is it not the favorite one of evil-doers—of all whose dealings will not bear the light? But suppose it accepted—who first appealed to the public? who invoked a jury to pass upon such private matters—between us, at the same time knowing the press would give the decision a wide notoriety? Are you blind to your inconeistency? You go to law, get a public versitation of the public were and the public provides and the public versions and the public provides and the public public provides and the press would give the decision a wide notoriety? Are you blind to your inconeistency? You go to law, get a public version and the public publi

between us, at the same time knowing the press would give the decision a wide notoriety? Are you blind to your inconsistency? You go to law, get a public verdict, and turn upon me for printing a letter, written with the friendly hope of making you ashamed of the course you were pursuing, and warning you of the unpleasant exposure it would end in.

You presume I know your partner to be unpright and just. If you intend these terms to imply that he is truthful, you presume too much, since I cannot indorse his veracity without impeaching yours. Observe, you declare that I told you both the work was to be charged to the Harpers; he swore in court to the, very reverse. It has long been remarked that they who do not speak the truth do not believe it, and that when interest affects the muscles of the glottus, it cannot be uttered without stammering. Some are from habit morally wry-mouthed, as the poor tailor was physically so from asing bad scissors.

You positively deny my proposing a reference, and you add, with the emphasis of italics, that the only propsition for a friendly adjustment you ever heard of wass made by yourself. Proh pudor! You are quibbling, Sir, or doing something worse. Wuere, when, thy whom, in what manner, in whose presence, was this made! You can answer, if it were aught else than a mental one made to, and consequently only heard by, yourself.

heard by, yourself.

Then how dared you, with my letter of 1857 before
Then how dared you, with my letter of 1857 before you, deny my having proposed a friendly settlement What is it but a protest against your relusal? If the assertions in it were not true, why did you not write and say so then? Why, because that would nave brought your sincerity to the test. It is too late to question the facts stated in that letter now. But did

and say so then? Why, because that would nave brought your sincerity to the test. It is too late to question the facts stated in that letter now. But did you not learn that, as soon as the suit was commenced, the offer of a reference was renewed, and declined by your lawyer on the ground that the affair was a triangular one, that could not well be settled out of Court? Moreover, have not several intimate friends—Ed. Walker and others—told you of my recitals of the facts for upward of a year past, for the purpose of inducing them to remove your obsticacy! No, Sir, encouraged by your employers, you felt sure of a legal victory, and, so far from proposing, have uniformly rejected a friendly adjustment.

Inflamed with passion, you charge me with false statements. But when the form of your visage was not charged by wrath, you told the public a different story. Do you know who wrote a notice of my Journal, closing in this wise: "We know the author well "—bis probity, his candor, his desire to be truthful," and his careful discrimination."

To your indorsement of the purity of the Harpers, I have nothing to say—save that you had better keep yourself clear, and leave them alone. Have you not heard that to lather certain animals heads is to throw away soap and water—in other words, that natural propensities commonly last to the grave! In "pro-"nouncing them fair and honorable men," you make them an oblation entirely gratintous in a controversy with me. I trust, however, the presiding divinity has signified by a nod that the smoke of the offering is pleasant in his nostrils.

You admit your library is at Harpers' place of business, and that you there write for their Magazine, but protest against the room you occupy being called an "Editorial" one. For heaven's sake, take the benefit of the correction and say no more on that. It is easy to perceive what were your feelings, but where were your wits when penning the lines about not being with them "on salary"—a word I did not mention. Your sensitiveness on this point, and t

which it be received?

Drawings were received from my hands in your presence. No doubt of it. I called when in town, and for what purpose but to provide convey was a new

made to have them corrected? To save the cost of employing artists, you had some of the drawings on the wood done so rudely as to be quite inadmissible; among them angels without joints, and a man on still stree inches high. And you, yourself, worked out an impossible landscape. True, you did not figure a man lighting his pipe at a candle held by a woman in a house a mile off, but you committed as gross a solectam as that, or any other in Hogarth's famous plate of Perspective. I sent you a sketch fafter the maker of those on the margin of seamen's charts) of the low and distant coasts forming the harbor of Rio. This you determined to make into a picture, and wrote to me, saving: "You will perceive that in the entrance to "Rio, I have given more perspective-by high tening "the nearer objects." Yes, you high tened the thing this to ecome so laughably absurd that I wrote you about it. But it was too late. The cut was done. To do it over would be a loss, so into the magazine it went, and there it remains, a memorial of your skill in making a sheet of water from one side of a pyramid, with ships sailing up it, and its liquid apex glittering high over all the country round. Was there ever an Artist, however peaurious, who, for the sake of one dollar, or a hundred, would have put his name to such a picture as that?

What you say about "quality" in magazine acticles is the only smart line in your letter. The rest, though equally spiteful, is not sees oned with an atom of spice. Whether I received more or less than the value of mine you "cannot tell." With a little assistance, I think you can. You know what was paid, now attend to what B. J. Lossing thought, and wrote from Harper's establishment of their "quality." Of the first one. "I am greatly pleased with the article, and think it will make an exceedingly attractive one for the "magazine. They tell me — "s opinion of your Ms. "is favorable. How could it be otherwise." Of the second, "From your varied and interesting material, "Mr. Harper is desirous of having you pr

"ed. He desired me to write to you immediately." In a subsequent letter, the communication is "strongly commended" as "a valuable magazine article." Is this crough to meet the little semi-poor sing—or shall I nod mere!

Your account of my getting angry at Harpers' office is refreshing, especially of my using language so unbecoming that you were conscientiously impelled to rebuke me—"in the most courteous maner, however!" There is no deoying the infirmity. I am somewhat ap, to say, and in plain Anglo-Saon, what I think of professediy pious and honotable men making, or attempting to make, me their victim, and also wholly to disregard the soft suggestions of interested and courteous apologists. Did you, Sir, in your simplicity, expect me to suffer in silence, and hope that I would improve on the Gospel text by yielding my purse instead of my cheek to tevilers!

"Legal technicalities!" Be rational, and say legal and meral deficiencies. But this suggests what I had forgotten. Pray, why were you, who knew more about the affair than any one clse, not present to add the weight of his testimony to that of your partner, Fletcher Harper and nephew! We wished you to do this. And three separate days an officer sought to compel you by subpena to do it. You were, on each visit, non est, and you best know why.

Your closing remarks are preternaturally cool and serene. After barassing me for over a yoar in law—putting me to no small expense in money, time and feeling—and charging me in no very indirect terms with a lack of moral principle, you request me to apply to your employers in your behalf! In what school but theirs could such assurance be acquired? To be candid, I think servility will be justly punished by their declining to pay, and so think not a faw of your friends, who hope that the lesson just taught you—that thrift does not always follow fawing—will not be without its effects on your future life. The eap you have so perseveringly pressed to another's lips is now at your own, and to one will be beauty in the firm of

into coin.

3. Moderate your patriotic complaisances: Patriotism consists of something more than lauding the virtues of Washington and denouncing cow-boys and teries. That is the cheap, modern recipe—the doctrine of quacks. It serves the purpose of thousands, and has made you rich. Supposing nothing selish to Revolutionary characters trine of quacks. It serves the purpose of thousands, and has made you rich. Supposing nothing selish entered into your visits to Revolutionary characters and places, no Yankee peddler's trips ever equaled them in profit. Unlike Robert Paterson (Old Mortahty) you mix lucre, if not the love of lucre, with your reverence for the Fathers. He revived the memorials of Scotch victims of tyranny for nothing; while you have turned the fields, feuces, dwellings, farniture, arms, wives, children, tombs, bones, and everything else belonging to American ones, into money. Your letter is indicative of pelf. Few, it think, can read it without concluding that its gist is not character, but cash. Guard, therefore, against the approaches of avarice. If it once get lairly into you, no measurerising friend can draw the devil out. It will pervade every corner of your soul, taint every act, and wilt and wither whatever reputation you may acquire. The same devil ruined one who was once as full of patriotic fervor as yourself—Arnold.

THOS. EWBANK.

THE TRIBUNE IN KANSAS.

To the Editor of The N. Y. Tribune.

Siz: We send you inclosed the money for twenty-four copies of The Weekly Tribune. Suffering from the effects of the late money panie, a great many friends of THE TRIBUSE have been forced to deny thenselves the pleasure and profit derived from its perusal. But we have not forgotten the interest and sympathy of The TRIBUSE for suffering Kansas in her

sympathy of The Tribuse for suffering Kansas in her dark and bloody days of Democratic Border-Ruffian rule and ruin, and now when the sun of peace and prosperity begins to lighten an our fair land, we hasten again to avail ourselves of the largest amount of useful information, general news and intelligence, furnished by any paper in the United States, or perhaps in the world, for \$1 a year.

In 1857, we received more copies of The Tribuse at Osawatamic than were received at any one Post-Office in the Territory, except Lawrence and Leavenworth, and this accounts for our glorious victory of last October, when we poiled 240 votes for Freedom, and not one for Slavery or National Democracy. At the same time we voted on the License law, when only twelve votes were cast for licensing grog-abops. So much for the influence and morals of Tree Terra vs. As a necessary consequence, Osawatamic continues to So much for the influence and morals of Tet Tetts v.r. As a necessary consequence, Osawatamic continues to flourish like a tree pianted by a river, and is now the largest town South of the Kansas Valley, in the Territory. The Shawnee Border-Ruffian usurpation located the county seat at Paoli, although we are much nearer the center of population. Yet with all this patronage, Paoli, in August last, could only muster iwenty-six votes against Lecompton, and twenty-seven Pre-Slavery, while Osawatamic rolled up 2:9 votes in condemnation of National Democracy. By their fruits shall ye know them.

Tours, for equal and exact justice to all men. W. C. Osawatamic & T., Oct. 11, 1888.

AFRICAN CIVILIZATION SOCIETY.

To the Editor of The N. Y. Tribune.

SIR: THE TRIBUNE of this morning, in noticing the lecture at Bethesda Congregational Church last evening, makes me to have lectured before the African Colonization Society. It should have been "African Civilization Society." This is an Association in which colored men have a personal interest and cooperation with all philanthropists in the work of evangelising and civilizing Africa. They propose to introduce lawful commerce and the cultivation of exportable topical products into Africa in place of the slave-trade and Slavery, and in time to supply to commerce into the cultivation, sugar and coffee from the hands of freemen. The experiment which they propose to try is one of the utmost importance. It is nothing less than that of settless the region. catter, sugar and collectrom the hands of freehen. The experiment which they propose to try is one of the utmost importance. It is nothing less than that of settling the problem whether voluntary labor can succeed in tropical cultivation. It is succeeds, Slavery must die out, but if it felis, Slavery will be perpetuated.

Davin Coursey of Cincinnati, Onto.